A

SERMON

Preach'd before the Honourable

House of Commons,

ON THE

Anniversary Fast

FOR THE

MARTYRDOM

OF

King *CHARLES* I.

By *E. LANGFORD*, D.D.

LONDON

Printed for *Thomas Bennet*, at the Half-Moon in St. Paul's Church-Yard. MDCXCVIII.

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Iſa. 53. v. 7. latter part.

—*He is brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, ſo openeth he not his Mouth.*

ONE great Atteſtation to our Lord Jeſus his being the true Meſſias, and to the Truth of the Goſpel, which he preached, is drawn from the many Predictions of Him, moſt clearly laid down in the Prophets, and moſt manifeſtly fulfilled by Him at his Appearance in the World. And therefore diſputing with the *Jews*, after He had alledg'd the Teſtimony of *his Father*, and the Teſtimony of *John*, and the Witneſs of *his own Works*. He adds at laſt the Evidence of *Scriptures*. *Search the Scriptures*, ſays he, *they are they which teſtify of me*. And again and again, John 5. ver. 17, &c. ver. 33. ver. 36. ver. 39.

we meet with Applications of the Prophecies to his whole Oeconomy. *That it might be fulfilled which was said by such or such a Prophet. Then was fulfilled what was spoken in such or such a place*, and the like. So our Lord himself, *beginning at* Moses *and all the Prophets, expounded* to the Two Disciples going to *Emmaus, in all these things concerning Himself.* And that I may not trouble you with many Instances in a thing so well known, I shall only mention that place where *Christ Himself* appeals to what was foretold of the Miracles which were to be wrought by the *Messias* at his coming, and were all exactly performed by him. *John the Baptist* sent some of his Disciples to Jesus, saying, *Art thou he that should come, or look we for another?* (where, by the way, ὁ ἐρχόμενος, or *He that should come*, is meant nothing else but *the Messias*;) *Our Saviour bids them go tell John what they had seen and heard, how the blind saw, the lame walked, the Lepers were cleansed, the deaf heard; viz.* that the very Miracles were wrought by him, which were foretold by *Isaias* the Prophet, to be the Works and Signs of *the Messias*, and so left him to Judg whether he was *the Messias* or not.

Mat. 1. 22. Cap. 2. 17. Luke 24. 27. Luke 7. ver. 19. Chap. 35. 4, 5, 6.

But amongst all the Characters of the *Messias*, none were more plain and bright than those which set forth his *sorrowful Sufferings*, and his *Infinite Meekness, Patience, Humility* and *Charity*. And they are no where more clearly expresst than in this *Prophet*, and particularly in this Chapter. He is foretold here, *To bear our Griefs, and carry our Sorrows; to be wounded for our transgressions, and bruised for our Iniquities; to be oppressed, to be afflicted, to be distressed, to be judged*, and at last *to be cut off out of the Land of the Living*. Here you have a short Abstract of his Sufferings; yet notwithstanding all *these*, such was *his Invincible Patience and Meekness*, that *He opened not his Mouth*. But *is brought as the Lamb to the Slaughter, and as a Sheep before her Shearers is dumb, so openeth He not his Mouth.*

ver. 3. 4. ver. 5. ver. 7. ver. 8.

He

He is here compared to *a harmleſs innocent Sheep before the Shearers*, and to a poor *innocent Lamb under the Butcher's hands*, both ſilent and without complaint. The ſenſe or thing hereby ſignified is no more but this, that

1. He ſhould bear all his ſufferings and afflictions, all his Temptations and Trials, with a moſt *wonderful Humility, Meekneſs and Perſeverance.* And,

2. That he ſhould lay down even his very Life with all *chearfulneſs* and ready *Submiſſion* to his Father's Will.

Theſe two parts of his Character were abſolutely neceſſary to promote the main Deſign and Doctrinal part of his Goſpel; For *He came to call Sinners to Repentance, to teach his Diſciples Self-denial; to mortifie all their Luſts and corrupt Affections; to reſiſt the World and all its Pomps and Vanities; to engage in a War full of Difficulties and Dangers*, and by conſequence, *to endure all the Croſſes, Troubles, and Perſecutions which they ſhould meet withal upon this account.*

And if the hatred and violence of the World, or wicked Men ſhould at laſt proceed to that height, as to ſeek their very Blood, then *to reſign their Lives with Joy and Gladneſs, under the comfort of an Innocent Heart and a Good Conſcience.*

Now tho theſe his Precepts, to conſidering minds, might in themſelves ſeem very rational, yet the Force of his moſt Divine Example, together with the promiſe of his moſt gracious aſſiſtance, are ſufficient alone to enliven and quicken the Practice of theſe Duties. For Men are not ſo eaſily led by Precept, as by Exmaple, but moſt Effectually by both.

From this Explication therefore of the Words read unto you, I will, through God's aſſiſtance, endeavour,

1. To repreſent unto you this meek, humble and patient Diſpoſition of Mind, which our Prophet foretels ſhould be ſo eminently fulfilled in the Perſon of our Saviour.

2. To recommend the Practice of the ſame, both from his Precepts and Example. And then,

3. With your favourable attention, briefly to ſet before you the moſt Chriſtian Behaviour of that Patient and Royal Martyr, whom we this day commemorate, ſhewing thereby, how ſtrictly he obſerved his Great Maſters Commands, how Religiouſly he followed his Divine Example.

1. I am, to repreſent unto you, this meek, humble and patient diſpoſition of mind, which under the Parable of an harmleſs *Lamb* and Innocent *Sheep*, our Prophet foretells, ſhould be ſo eminently fulfilled in the Perſon of our Bleſſed Saviour.

Now this Emblem of the Chriſtian Temper and Spirit we have in the New Teſtament, painted more at large in thoſe moſt Lively Colours of Peace and Love *unfeigned, kindneſs, gentleneſs, goodneſs, meekneſs and tenderneſs of Heart: Bowels of Mercy* and *Compaſſion, humbleneſs of mind, patience, long ſuffering, forbearance and forgiveneſs of one another, even as Chriſt hath forgiven us.* All which St. *Paul* expreſſes in that one moſt Comprehenſive Word of Charity. *Charity*, ſays He, *Suffers long and is kind, envieth not, vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no Evil, rejoiceth not in Iniquity, beareth all things, believeth all things, hopeth all things, endureth all things.*

1 Cor. 13. 14, &c.

This is that moſt admirable and moſt excellent *Beauty of Holineſs, without which no Man ſhall ſee God*; and we are hereby inſtructed that it ariſes from a meek heart, and humble Spirit. For what is it but meer Pride and Deſire of Vain-glory, that begets all thoſe inward *Diſeaſes and corruptions of Malice and Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Revenge, Murder, and the like?* This puffs Men up, and makes them not endure, that others ſhould

ſhould be as good as themſelves, Nay, Love that themſelves ſhould be thought much better than they are: For even the wickedeſt Men give that Praiſe and Atteſtation to Virtue, that tho amongſt their lewd Companions, Perhaps they may Glory in their Villanies, and make themſelves ſeem far more wicked than they are, yet amongſt ſober Men, they all deſire to paſs under a *more favourable Character*. They love to appear under ſomething of the outward *form* and ſhew of *Godlineſs*, tho they are perfect ſtrangers to the *Power* thereof.

This gives them a falſe Senſe and Reputation; they are highly aſhamed their Faults ſhould be in the leaſt expoſed to the Eye of the world, but are nothing concerned how much diſhonour they caſt upon Almighty God in committing them. To treſpaſs againſt his Eternal Truth, or out-dare his all-ſearching Spirit, by telling, and perhaps ſwearing *to a Lye*, is too too common a practice amongſt them; but for one to tell them *they Lye*, is ſo unpardonable an Affront, in their Eſteem, ſo high a Provocation, that nothing but the Life or Blood of the Party that ſaid it, can make ſatisfaction for it.

O Bleſſed Jeſus! How far are theſe Men eſtranged from thy Divine Love! How far do they make thy Holy and Glorious Name to ſtink, and become a Reproach amongſt the Heathen, and unbelieving parts of the world! Never then let us count theſe moſt foul Spots of our Sacred Profeſſion, Points of Honour more; Never let him that calls Himſelf a Chriſtian any longer glory in this his Eternal Shame.

I confeſs indeed, I find it in ſome Great Maſters of Morals *allow'd in Youth to be a little fond of External Honour, and Popular Applauſe, Becauſe it may raiſe their* Virgin *Thoughts and Innocent Affections to the Enterprize of truly Noble Things*, and *give a Spur to their Induſtry*. and *put them with delight upon Labours and Tasks, which otherwiſe might be rather a puniſhment and* for-

Simplic. in Epict. c. 48.

torment to them to undergo. But withal they tell us, That afterwards, to make this *a Principle* of their *Actions, will inevitably prove their Ruin and Deſtruction.* For beſides all thoſe dreadful Conſequences which I juſt now mentioned, it *makes all Virtue meerly accidental* and *conditional; they will neither value nor practice it, as it is Good, but only as it is Popular.* It begets ſuch an abſolute Dotage and Frenzy in their minds, as *tho they deſpiſe and ſlight nothing more than the Perſons and Converſations of the Vulgar,* yet they are ſo *ridiculouſly beſotted,* as to Court, and wholly depend upon their ſenſeleſs Eſteem, and reſt more ſatisfy'd *in the vain Opinion of the World,* than in the comfort of a Good Conſcience, and *the Joynt Teſtimony of that All-knowing God,* who will certainly one day Judge the Secret Thoughts of all Mankind.

This Swelling indeed, and Tumour of *the Soul,* ſticks very cloſe unto us; 'tis for the moſt part *the laſt Rag of our corrupt Nature that we put off,* and *the laſt peice of all this Earthly Lumber we bear about us, that we part withal.* Since then it is the bitter Root of ſo many, and ſo great Evils, and takes ſuch deep hold in thoſe infirm and eaſy Minds, which cheriſh it, how chearfully ought we to entertain, how highly ought we to prize that Evangelical Humility and Meekneſs which we have preſcrib'd as a Sovereign Remedy againſt this pernicious Diſtemper of the Mind, and ſo gloriouſly recommended (Which is the

II. Second Obſervable in my Text) to our practice, by the Example as well as Precept, of our Bleſſed Lord and Saviour, *who when He was reviled, reviled not again; when He ſuffered, He threatned not,* but *was led as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo opened he not his mouth.*

1 Pet. 2. c. 23.

Our merciful Father, by ſending Chriſt, the Grand Exemplar, to us, moſt wiſely conſidered, and moſt graciouſly

ciouſly condeſcended to our preſent condition; For whether it be from our Original Nature, or from our Hereditary Corruption of it, I ſhall not now determine. We ſee the Generality of the world led by *Example*, as much, if not more than by *Precept*. To do as *another doth*, was ever counted a great Encouragement, as well as no ſmall Juſtification. For Precept is but as a fair Picture; whereas Example is the very Life: Without this the other would paſs for an Airy Speculation, or meer Romance. Then Men are believed to be ſerious and in good earneſt, when what they teach others, they firſt practice themſelves. *By their own well-doing*, as St. *Peter* ſaith, *they utterly put to ſilence the Ignorance of Fooliſh Men.* Or being like St. *Paul's* Biſhop, *themſelves perfectly blameleſs, they may be able to convince their moſt Inſolent Gainſayers.* Ep. 1. 2, 15. Tit. 1. 7, 9.

What we only hear, we uſually little mind, and as eaſily forget; but *what we ſee*, does commonly make a greater impreſſion upon us. Now this is *the* very difference betwixt *Precept and Example*; and as the Evidence of both theſe Senſes, commit, as it were, a Violence upon our Imagination, ſo the Influence of both theſe together, lays as great a Force upon our Will and Underſtanding. *Segniusirritant animes demiſſa per Aures. Quam quæ ſunt oculis comiſſa fidelibus.*--Hor.

The Scribes and Phariſees ſat in Moſes Seat, and without doubt taught many Excellent Notions, and wholſom Leſſons; for our Saviour commanded his own Diſciples, as well as the Multitude, *to obſerve whatever they commanded.* But this was it that quite ſhak'd off all their Authority; *They ſaid, but did not.* They might perhaps preſs *the very Weighty Matters of the Law*, but *they themſelves would not touch them with one of their Fingers* How infinitely beyond them was our Grand Exemplar? 'Tis truly ſaid of Him, *He ſpake as never Man ſpake*; and 'tis as certain alſo, *He Liv'd as never Man Liv'd.* Mat. 23. 1, 2, 3. John 7. 46.

And this was moſt abſolutely neceſſary for Him to do.

do. He came into the World to reform both Jew and Gentile; to deſtroy all Hypocriſie, and meer Shews of Religion; to purge out all unclean and corrupt Affections; to teach us the pure Worſhip of God, in Spirit and in Truth; to inſtruct us how to mortify all our Paſſions and Luſts; how to deny our ſelves in all unlawful things, and become perfectly dead unto all the Suggeſtions of the Fleſh, the World, and the Devil; to ſanctify us throughout, and keep us not only *from all appearance*, but alſo from *all ſecret thoughts of Evil*; to beget in our Hearts the true Fears of that dreadful Judge of Heaven and Earth, before whom we ſhall one day ſtand to anſwer for whatever we have thought, or ſpake, or done amiſs: and next to that, to kindle in our Minds a Spirit of *Humility* and *Meekneſs*, *Peace* and *Love*, and to direct and keep us in all *Holy* and *Heavenly* Converſation towards one another.

Certainly a Lawgiver ſo Divine and Extraordinary as this, was oblig'd to make His own Life the abſolute Pattern of what he taught. As His Doctrine was the moſt Sublime Inſtruction that was ever given to Mortal Men, ſo it was moſt highly requiſite that His own moſt Bleſſed *Example* ſhould fully anſwer it
Mat. 3. 15. in all Exactneſs and Perfection; or, in His own words to *John* the Baptiſt, *It became Him above all to fulfill all*
Joh. 8. 46. *Righteouſneſs*. And thus we find him appealing to His own *Innocency*, *Which of you convinces me of ſin*? This alone, one would think, without his other mighty Deeds, had been enough to aſſert the Truth of His Doctrine. His whole *Life* and *Death* being, as it were, but one intire and uninterrupted Miracle. This made Him in His Diſcourſes, appear as *one having Authority, and not as the Scribes*.

Thus both *the Old and New Teſtament* repreſent *Chriſt* as *ſent to be a moſt ſingular Example to the World*. Hence *Iſaiah*, foretelling *the Peaceable State of his Kingdom*, How the moſt Furious and Outragious *Tempers* ſhould

be

be quieted and compoſed by his gentle Precepts and mild Converſation, thus expreſſes it, by way of Parable, *The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Lion with the Calf, and a little Child ſhall lead them.* Men of all Humours and Conditions ſhall be reconciled to one another, and their Captain, or Leader, ſhall be Himſelf as Harmleſs and Innocent as a *ſucking Child.* c. 11. 6.

Again, the ſame Prophet tells us, *He was to be a Man of ſorrows and acquainted with grief, He was to be oppreſſed and afflicted, to be brought* (as in the words of my Text) *like a Lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo was he not to open His Mouth. He was not to cry nor lift up his Voice in the ſtreet. He was not to break the bruiſed Reed, nor quench the ſmoking Flax.* That is, not to diſcourage the broken and contrite heart, nor neglect any one that had the leaſt ſpark of goodneſs left in him. c. 53. 3. c. 43. 2, 3.

And all this he perfectly made good from the very Manger to the Croſs, Nay, *He did not deſpiſe the Virgins Womb.* How highly reaſonable and weighty then muſt St. *Pauls* command be? *Let the ſame mind be in you, that was alſo in Chriſt Jeſus.* He ſpake his mind, yes, and exactly perform'd it too. *Tho He thought it no Robbery to be equal with God, yet he made* himſelf of no Reputation, *He humbled himſelf and became obedient to Death, even the ſhameful Death of the Croſs.* Phil. 2. 5. V. 6, 7, 8.

What art thou then, O ſinful Worm, that ſhall think thy ſelf too great for any Condeſcenſion? *Hereunto,* ſays St. *Peter, are we called, becauſe Chriſt alſo ſuffered, leaving us an Example, that we alſo ſhould follow his ſteps.* And, to inſtance in no more, let thoſe words of our Bleſſed Saviour ſuffice, *If any one will come after me, let him deny himſelf, and take up his Croſs daily, and follow me.* Do you think this *daily Croſs* ſignifies only Perſecution, Affliction or Tribulation? No, it is as 1 Ep. 2. 21. Luc. 9. 23.

St. *Hierome* explains it, Every Temptation likewise from the *World*, the *Devil*, or *our own* deceitful *Heart*; Whatever is uneasy to a sanctify'd Mind; and the taking it up, is here declared to be our *Mastering of it by self-denial*, after Christs own Blessed Example.

To some weak and willful sinners indeed, such as are too much given up to their Lusts, and Enslaved to their Passions, *this may seem a hard saying*. Custom, I confess, is another Nature, and therefore must allow those words of the Prophet to be the very Truth its self. *Can the* Ethiopian *change his skin, or the* Leopard *his Spots, then may ye also learn to do good, that are accustomed to do evil.* But this is spoken of Men perfectly Dead in Trespasses and Sins. Men utterly given over to a Reprobate mind, whose hearts are by continual practice so hardned, *As to Drink in Iniquity like water, with all manner of greediness* and delight. For if there be any Serious Remorse of Conscience remaining at any time, *the Flax* is still smoaking, there is some little hopes of Life yet left.

Jer. 13. 23.

A Sense of Sin, and desire of Amendment, are two previous Dispositions here always necessary to be supposed. What then remains to do the Work, but a constant and most earnest Endeavour with the Divine Assistance, which our Merciful Father never witholds in such a Case? We see in ordinary Cases of Human Life, what mighty hard Tasks in a little time are overcome by only diligence and a serious application; but here we have the vast advantage besides of Gods most Holy Spirit to direct, guide, strengthen and support us.

We know all Habits are acquired by often repeated Acts, and by several Degrees; and those that are bad, as well as those that are good, meet with an uneasiness and reluctancy at the beginning. For I appeal to the Heart of any Man, whether at the first breach of his In-

Innocency, at his firſt committing of any willful ſin. He has not had a Diſpute with Himſelf before it was done; and whether after, his Heart did not ſmite him, and make him unquiet; tho afterwards, perhaps, by often falling into the ſame *Vice*, by little and little his Conſcience fell aſleep, and He then went on without any further Reflection at all.

On the other ſide, whether in avoiding ſome occaſion of ſin, or reſiſting ſome Temptation, He has not met with the like Controverſy; and when he had overcome, whether the Thoughts of his Eſcape have not fill'd his Heart with Joy and Gladneſs?

Now beſides his ſenſual Appetite and Reaſon (the outward and the Inward Man) which wage this War, there are (with reverence be it ſpoken) thoſe Two *Auxiliaries*, the Inſtigations of the Devil on the one ſide, and the gracious Motions of the Holy Ghoſt on the other, to carry it on. And ſure no Man will ſo far diſhonour God, as to ſay, the Power of the Devil is in it ſelf, ſo great as that of His.

If it ſeem ſo to any one, it is, becauſe he makes it ſo by his own willful Apoſtacy. For the Holy Spirit is always willing. *Behold*, ſays He, *I ſtand at the Door and Knock, if any Man hear* (i. e. obey) *my Voice and Open the Door, I will come in to him, and ſup with him, and he with me.* Rev. 3. 20.

Who can doubt of Gods help being always ready, or once queſtion his Sincerity and Truth, when he reads thoſe moſt convincing words. *As I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked, but that he ſhould turn from his way and live. Turn ye, turn ye, from your Evil ways, for why will you Die?* Surely, we ought to think the bare Word of God might have been enough, but for our Encouragement, he hath bound it with an Oath, and becauſe He could *ſwear by no Greater*, He Swore by his Eternal and Everlaſting Life. Ezek. 33. 11.

What doth this then come ſhort of a plain demonſtration, That in wreſtling with all deliberate ſins, it is not only poſſible, but wonderful eaſy for us thro *Jeſus Chriſt to be more than Conquerors*? And if we conſider Matters right, the very ſame Methods and Powers will prove every whit as effectual even in maſtering of thoſe ſins, that ſeem to overtake and ſeiſe us at unawares, and appear moſt directly oppoſite to that peaceable, quiet and meek Diſpoſition we have been diſcourſing on; I mean, Trouble, Vexation, Anger, or the like.

For no Man can deny, but that there may be perfect habits of Holineſs, as well as of Impiety. That a Man may be as *abſolutely dead unto Sin, as dead unto Righteouſneſs*, and that from low beginnings, Men leiſurely riſe up to both theſe heights. Now there are very few Men Subject to theſe haſty and violent paſſions, but upon calm thoughts will be grieved and much diſpleaſed at themſelves, and perhaps tell you, that they would give all the World that it was otherwiſe with them. This I look upon as a very fair and laudable Foundation of this great work. I would then ask them, if ever they exerciſed themſelves by often putting all thoſe Calamitous Caſes, which are moſt likely to move their particular paſſions in them; for by ſuch frequent Meditations they by degrees arm and prepare themſelves againſt all events. In time, they will have a Defence and Guard for every blow that Fortune can offer.

If the Croſſes of the world diſturb thee, or thou art ſhaken at every Loſs, remember then, O Man, remember it often, all that thou haſt in this world, Wife or Children, or Lands, or Goods, Health, Strength, Honours or Preferments, or the like: They are all but lent thee, and are to be ſurrendred again upon demand.

That devout and daily Petition, *Thy Will be done, O God, on Earth as it is in Heaven*, together with theſe good

good thoughts, conſtantly and ſeriouſly laid to heart and repeated, by the Bleſſing of God, will at length teach thee ſuch patience and humble reſignation, as even in *Jobs* condition, thou wouldſt chearfully ſay, *The Lord gave and the Lord hath taken away, Bleſſed be the Name of the Lord.* Or ſomething like this. *Lord, I am not worthy the leaſt of thoſe mercies, which thou haſt left me. Be not then vexed, O my Soul, and be not thou diſquieted within me. Still truſt in God, for I will yet thank him, who is the help of my Countenance and my God;* c. 1. 21. Pſal. 43. 5.

And there is the ſame Methodical cure for anger and wrath, which from their heats and extravagant effects, have got themſelves the Name of Paſſion, by way of Superiority or Singularity. Certainly, ſuch a ſerious Courſe of Spiritual Exerciſe, as I juſt now mentioned, would ſtrangely ſoften and much unbend the ſpring of any Mans fury, if not quite unwind and let it down.

I would therefore humbly adviſe an angry Man to make experiment firſt in ſmall occaſions: For if he could not bear a ſlight offence, a great one muſt needs quite overſet him. There is no hopes he ſhould put up Injurious words, much leſs blows, if he cannot paſs by a frivolous jeſt. If (as a Philoſopher ſomewhere obſerves) he rages when his idle Servant lets fall a Trencher or a Glaſs, what would he do, if by ſad miſchance he ſhould ſet fire to his Houſe, or kill his only Child?

But I ſhall leave Phyloſophy, for behold a greater Maſter than even *Socrates* himſelf is here. The Meditation of whoſe Example and Divine behaviour under all thoſe things, which ſeem moſt grievous to Fleſh and Blood, and are counted the cheifeſt, if not the only grounds of Provocation, will prove the moſt effectual means to beget in us the ſame moſt quiet and heavenly mind.

How

How eaſily are Men exaſperated with reproach and ſlander? And *ill words*, we commonly ſay, *Cut deeper than Blows.* Yet he, that was Innocence itſelf, thought it no ſhame to paſs them by. They call'd him a *Man Gluttonous*, and a *Wine-bibber*; *A Friend of Publicans and Sinners.* All he return'd was only that meek ſaying, *Wiſdom is juſtify'd of all her Children.* VViſdom
Mat. 11. 19. may be ſcofft at, contemn'd and abus'd by the vain or ignorant world, but this is her comfort, ſhe is juſtify'd and eſteem'd, and honoured by thoſe that underſtand her.

They call'd him a *Samaritane*, a Schiſmatick or Heretick. They ſaid, *He had a Devil and was Mad.* Nay, that all his mighty works were done by *Belzebub himſelf.* Yet when he was thus ſhamefully and blaſphemouſly revil'd, *He reviled not again, but committed*
1 Pet. 2. 23. *himſelf to him that judgeth righteouſly.* He that ſhall frequently ponder all theſe things in his Heart and endeavour to imitate them, will never value opprobrious Language, or any envious Report; for if it be falſe, he will bleſs God for the ſatisfaction and comfort, he finds in his own Innocency. If it hath any thing of Truth in it, he will bleſs God for that too, becauſe the Reporter thereby proves his Monitor inſtead of his Enemy. The Venom which is ſpit at him, he converts to balm and precious Oyntment, that will ſerve to correct and heal his infirmity; and I dare ſay, he will be ſo far from counting it impoſſible, as he will ſoon find himſelf fully able to return the like ſoft and gentle Anſwers, to the moſt piercing and moſt grievous words whatever, nay, he will find it eaſier at any time, and I ſhould think, many times much wiſer, *If like a Sheep before the Shearers, he be dumb*, and ſay nothing at all.

2. The

2. The next thing that is commonly esteemed matter of Provocation and Resentment, is in general churlish and evil usage. And here our Lord and Master hath trodden this rugged Path, and hath made it also plain, and very easy for those that will tread in his steps. When the *Samaritans* refus'd to entertain Him, it seems to have been about the Eating time of the day, when Men usually say, the Peevish Humour is most stirring. Two of his Disciples were presently for *commanding Fire from Heaven to consume them. But he rebuked them, and said, Ye know not what manner of Spirit you are of. The Son of Man is not come to destroy Mens Lives, but to save them.* When his Countrymen despised and rejected Him, He only return'd that Great *Truth, A Prophet is not without Honour, save in his own Country, and in his own House.* When *the Jews took up stones to stone him,* He said unto them, *Many good works have I shew'd you from my Father, for which of those works do you stone me?* To the ungrateful and treacherous *Judas, Friend, wherefore art thou come? Betrayest thou the Son of Man with a Kiss?* To the Officer that smote him, *If I have spoken Evil, bear Witness of the Evil, but if well, why smitest thou me?* When the Multitude came to take Him, tho he could have had at that instant *more than Twelve Legions of Angels* for His Rescue, yet He resisted not. And when over-zealous *Peter*, in his defence, smote off *Malchus*'s Ear, He gave him that mild, but astonishing Rebuke, *Put up thy Sword into the sheath. The Cup which my Father hath given me, shall I not drink it?* And what is yet more admirable, that Himself might Exemplify his own Divine Doctrine, of *doing good to them that hate us,* He *restored, and healed the Ear* by a miraculous touch.

Luk. 9. 54, 55, 56.

Mat. 13. 51.

John 10. 31.

Mat. 26. 50.

Luke 22. 48.

John 18. 23.

Mat. 26. 53.

John 18. 11.

Luke 22. 51.

The Time would fail me to tell you at large how He was mocked and scorned by *the Scarlet Robe, the Reed,* and *the Crown of Thorns.* How he was *spit upon, buffeted,*

feted, ſcourged, reviled by the Rulers and gazing *Multitude*, and railed on by the very impertinent *Theif*, yet under all this Barbarous uſage, he behaved himſelf, as he really was, like the *Son of God*; and to Crown all the reſt of his ſufferings, in his very laſt Agonies of Death, and as it were gaſping upon the Croſs, he
Luke 23. 24. pray'd for his Enemies, *Father forgive them, for they know not what they do.*

Go this way then, O haughty Man of Fury and Revenge, whoever thou art, with earneſt prayer and diligence daily *Hear*, *Read*, *Mark*, and fear not but by degrees thou wilt *Learn* and *Inwardly digeſt*, this excellent Leſſon of imitating what thy Saviour both ſaid and did. If thou never makeſt the leaſt ſerious application, never complain that the buſineſs is too hard, but blame thy ſhameful ſloth and neglect. Believe him
Mat. 13. 12. that hath ſaid, *Whoſoever hath* (tho but a little) *to him ſhall be given, and he ſhall have more abundance*, And if that be not enough to ſet you about this neceſſary work, if thou deſpaireſt of arriving to ſo high a pitch of Perfection, which He, as God, was only able to attain, yet if thou ſetteſt before thine eyes thoſe bright and ſhining Lights which He hath from time to time raiſed up, thou wilt be ſufficiently convinced, that theſe his Laws are eaſy and practicable to thoſe that Love them. Many and many inſtances the undoubted Hiſtory of the Univerſal Church affords us of this Nature; but to inſtance only in the Life and Behaviour of this moſt Illuſtrious and Royal Martyr, whom we this day commemorate, which brings me to the laſt obſervable, wherein I promiſed.

III. To ſhew you how ſtrictly he obſerved his Great Maſters commands, how Religiouſly he followed his Divine Example, and by conſequence how every good Chriſtian, that is true to his own endeavours, and faithfully makes uſe of Gods aſſiſting Grace, is no leſs capable of performing and following the ſame. It

It is commonly made an Excuſe and Cloak for the Impatience, and immoderate Complaint of ſome men, that they are caſt down from ſome great heighth of Proſperity, and quite ſtript of ample Fortunes and Poſſeſſions; as alſo on the other ſide, He that calmly and chearfully bears up in *ſuch a Caſe*, is juſtly counted worthy of all Praiſe and Admiration.

Of ſuch a one I am now to ſpeak of, a King whoſe loſs we this day commemorate, one who was born to, and poſſeſt of, an Imperial Crown of Three whole Nations, ſo powerful and great, as they would turn the balance, and give Laws at pleaſure to all Chriſtendom. None but Emperors could Rival his Birth and Fortunes; therefore all future complaints in an Inferior Prince, much more in the greateſt Subject, are quite cut off.

He was as Juſt and as Good as he was Great. Who can doubt it, that hath fully heard, or impartially read his amazing Story, or but caſt his Eyes upon that Excellent and *undoubted* piece of his, His *Pourtraicture in his Solitudes and Sufferings*? He was but a Mortal Man indeed, and in that point infinitely ſhort of his Lord and Maſter, *the Spotleſs Jeſus*. We cannot ſay he was without ſin, but certainly He had as few to anſwer for as any Prince ever had. It was the apparent Deſign of that Party (that I may uſe their very Words) *to blacken him as much as they could*; and it is uſual for, Malice to aggravate every thing, and to make even Nothing ſeem Something in ſuch a Caſe; yet no man ever read, or heard, that He was any ways guilty of the leaſt Immorality, or ſo much as one of thoſe Vices which are commonly incident to Mankind. Vid. *Dugdal.* late troub. p. 381. *Harriſons* Tryal.

One Act indeed He did, wearied out by reſtleſs Importunities, rather than wone by Reaſon or Right, which was his perpetual Lament, as it was his heavieſt Burthen to the day of his Death, and made him on the

Scaffold declare *all his Sufferings to be just*; It was his yeilding to that Unjust Sentence against the Lord of *Strafford*, tho the Earl Himself, by *Letter*, had desir'd him to do it. Yet he declar'd, *That He bore no Touch of Conscience with more Regret*, and *constantly bewail'd his preferring what he thought Safe before what was Just, his valuing Peace with Men before Peace with God, and that to prevent Popular Discontents, he should disturb the Quiet of his own Mind.*

Nalsons Journal, *p.* 114.

Dugd. p. 68

Courtrait. p. 2.

Yet even in this he was to us a most remarkable Example; like *David*, he gave us another Royal Pattern of true Penitence; for he recovered himself by one continual Act of hearty Sorrow and Repentance to his Lives End.

Notwithstanding all this his admirable Piety, and perfect *Innocence*, as to all things else, he could not escape the grossest Imputations imaginable. At his Trial he was Impeached for the Highest Treason that was ever acted on the Theatre of *England*. He was not call'd a *Man Gluttonous, and a Wine bibber, but a Tyrant, a Traitor, and a Murderer, a Publick and Implacable Enemy to the Common wealth of* England, *and guilty of all the Desolations, Rapines, Burnings, Damages, Mischiefs and Spoils* committed in that *Unhappy War*. He only *smil'd* at all this Foul and Villanous Language, for an undanted Courage and immoveable Patience are not only the Effects, but also the Indications of a guiltless and perfect Heart. Certainly He that (as I have shewn you) *Was so highly concern'd for the Guilt of consenting unto one Mans Death, could never willfully occasion, much less contrive the Effusion of so much Blood.*

Nalson, ib.

Nal. p. 32.

However to satisfy the whole World, how well he remembred, and how exactly he observed his Master's words, *Blessed are the Peace-makers: Peace I leave with you,*

you, my Peace I give unto you. No man ever did labour to obtain it more than He. He ſent above 40 Meſſages to the then Uſurping Powers (which are all in Print, as an Invincible Demonſtration of his Innocence herein to all future Ages) All theſe return'd without Effect, continually clog'd with new demands. And there is no Man Living but muſt be forced to vindicate him herein, who ſhall *but compare the Dates of his, with thoſe of their Commiſſions and Declarations.* Joh. 14. 27. *Nal. p.* 14.

But above all, when his Standard was ſet up at *Nottingham*, he there offered a Treaty before one Stroke was ſtruck, but was *Proudly* and *Scornfully* rejected. So fully was that ſaying of *David* verify'd in him, *I labour for Peace, but whilſt I ſpeak to them thereof, they make them ready for battle.* *Dug.* 102. Pſ. 120. 7.

What a Divine mixture was there of Modeſty and Humility with his profound Learning and Underſtanding? Not the very Fathers of our Church could better have Defended it than He did againſt Dr. *Baily* and others of the Popiſh Party; as alſo againſt *Henderſon, Caryl*, and other ſticklers for the Covenant. Yet He all along laid by the Authority and Majeſty of a King, and contented himſelf only with the *Ornaments of a quiet and meek Spirit.*

Learn then of Him, ye *Scribes*, and *Diſputers* of this World, that Religious Controverſies are not to be managed with Heats and Jerks of Wit, but by ſolid Dint of Argument, expreſt with all Fairneſs, Calmneſs and Chriſtian Compaſſion.

When He was brought before his pretended Judges, it is impoſſible for meer Man to comport Himſelf with more Majeſty and Gravity, with more Chriſtian Wiſdom and Magnanimity of Spirit, or with a more ſteddy and even temper, than he did For Sixty or Seventy Commoners, to ſit, arraign, try, Judge and Condemn their undoubted King, *rudely to check* him all

along, and *interrupt* him again and again, to *overrule*, (as they call it) or rather to over-power and ſuppreſs, what they could not anſwer; Not to ſuffer his Reaſons to be heard, and the like, are ſuch Tranſcendent Indignities, as I profeſs my ſelf utterly unacquainted with Language, to expreſs them by. Yet thro this whole Scene of Scorn, not one Ill, Raſh, or Unbecoming Word fell from his Lips.

Wherefore let all furious Sons of Wrath bluſh, and for ever after be aſham'd to ſay or think, that any vile Behaviour in Diſcourſe, can under the Light and Power of the Goſpel be too injurious, or too provoking for Fleſh and Blood to bear. Behold here an High-born and moſt Mighty Prince; an Humble, but moſt Illuſtrious Precedent of this
C. 3. 2. Perfection to the contrary. For *St. James* allows me to ſtyle him ſo, *If any Man offend not in word, the ſame is a perfect Man.*

P. 113. He could very well, as he ſaid himſelf, *have held his Peace, but ſilence at that time*, might perhaps, with Vulgar and Inconſiderate Minds, *have ſeem'd to argue Guilt.* Yet it was to vindicate his People's Rights more than his own, that made him offer at what he did: Nay, from the pious Concern for the Souls, even of thoſe over-forward and outragious Wretches, there before Him, He (tho with much
P. 54. ado) at laſt wedg'd in that Wiſe and Charitable Caution to them; *A haſty Judgment is not ſo ſoon recall'd.*

How incomparably did He bare the Inſolencies and Affronts of the Barbarous Guards? When they pufft *their noyſome Tobacco in his Face, (a thing moſt odious and offenſive to him)* without any further Notice, He only turn'd His Head away, or gently fenced it off with his Hand; nay, one had the Incorrigible
P. 101. Impudence *to ſpit in His Face*, yet He paſt on without

out one Word, and meekly *wipt it off with His Handkercheif.* They cry'd out, *Juſtice, Juſtice,* (which in the *Jews* Language of old was, *Crucifie, Crucifie.*) Out of the Abundance of Pity and Compaſſion of His Royal Heart, for once he *open'd his Mouth,* and ſaid, *Poor Souls! for a piece of Money they would do as much for their Commanders.*

He heard the Hiſtory of his Saviour's Bitter Paſſion, the Morning before he left this Life, read unto him by Biſhop *Juxton,* out of the 27th of *St. Matthew*'s Goſpel. He *thank'd the Biſhop for his Choice,* thinking that he did by Deſign, pitch upon that Portion of Scripture, as being moſt ſuitable to his preſent Condition. But when he underſtood it to be the ordinary Leſſon, appointed by the *Calendar* for that day, he exceedingly rejoyced at the Bleſſed Conjuncture, and magnify'd the Gracious Providence of God, who had call'd him in that very Day, to follow the Example of his Maſter, there moſt happily ſet before Him by our Church.

'Twas this, which, as if it were a Meſſage ſent from him, that encourag'd and ſtrengthned him. He with Chearfulneſs call'd upon his Attendants as he paſt thro the Park, to make more haſte, ſaying, *He now went before them, to ſtrive for a Heavenly Crown, with leſs Sollicitude, than he had ever encouraged his Soldiers to fight for an Earthly Diadem.* P. 113.

Hear Him next upon the Scaffold. *I have forgiven all the World, even the chief Cauſers of my Death; pray God forgive them: But this* (ſaid He) *is not all, my Charity muſt go yet further; I wiſh they may repent. They have committted a great Sin; I pray God, with* St. Stephen, *that this be not laid to their Charge.* P. 114.

You ſee how heartily he could have uſed our Saviour's Words: *Father, forgive them.* Happy had they been, if he could have added, *they know not what the do.* For

t[illegible]

Act. 3. 17. 1 Tim. 1. the *Jews* indeed, as both St. *Peter* and St. *Paul* teſtifie, *were ignorant that they crucified the Lord of Life*; but theſe knew too well whom they Deſtroy'd. He out of his tender Bowels and Compaſſion for their Salvation, had long before bid them beware of ſo Horrid a Fact. *Remember* (ſaid he) *I am your King, your Lawful King; Think upon it, Think well upon it, before you heap Sin upon Sin, and bring down God's Judgments upon this Land.*

But how then, *ſhould* (I will not ſay) *the Scriptures have been fulfill'd*; but what God had deſign'd, and they themſelves, tho Hypocritically, had ſaid, *that he ſhould be made a Glorious King.*

Being juſt now entring into the Reſt of his Righteous Soul, He had theſe moſt Excellent Reflexions on it. *I have a Good Cauſe, and a Gracious God on my ſide. I go now from a Corruptible, to an Incorruptible Crown,* P. 117. *where no Diſturbance can be.*

Where there was ſuch a ſolid *Rock of Faith*, ſuch a Dug. P. 373. firm *Anchor of Hope* as this, *there needed not theſe Cords and Staples of Iron*, which thoſe poor Spirited Miſcreants had prepared *to tie him down to the Block.* For as He was the Meekeſt Prince upon Earth, ſo like a moſt Heroick Champion of Jeſus Chriſt, with a Reſolution unchangeable, and a moſt Undaunted Courage; He quietly yeilded his Sacred Head to the Fatal Stroke.

Thus he valiantly *fought a good Fight*, like an abſolute Conqueror over the whole World, and all the Powers therein. *He finiſhed this Courſe*, like a moſt Experienc'd Maſter of the Chriſtian Race, he kept the true *Engliſh Apoſtolick Faith*, Firm and Spotleſs to his laſt Gaſp, and is now gone to receive the *Crown of Righteouſneſs*, prepar'd for him in *Everlaſting Reſt.*

And there I ſhall leave Him, for it would be a very vain Eſſay, to attempt any full Account of his moſt amazing

amazing, and most compassionate Story, which neither Pen nor Tongue can worthily express; nor all the Writings in the whole World, except the Gospel, parallel. Wherefore I have contented my self in gleaning here and there a Flower or two, to adorn that Christian Doctrine, which I have endeavoured to dress up in my foregoing Discourse.

And now thou art left wholly inexcusable, O man, whoever thou art, if thou shalt be disordered or disquieted at any Evil that shall befall Thee. What Case canst thou put, which in this short Extract, is not fully Satisfied and Answered? Dost thou stand upon thy Power and Greatness, the Splendour of thy Name and Family, the Vastness of thy Treasures and Possessions? *Remember*, I will not say, *the Patience of Job*, but of this Mighty Monarch, when he was *treated* with such barbarous Inhumanity. He was deprived of whole Kingdoms, robb'd of his dearest Wife and Children, stript of all the Comforts of this Life, nay, of Life it self, and yet kept, what he says himself *he counted most Dear, His Conscience and Honour.*

As for thy *Conscience*, God by His Grace, if thou dost not reject it, hath put it absolutely in thine own Power. And thy true Honour is then best defended, when thou least regardest that, which is so only in presence and shew.

Is Wisdom and Knowledge the Pride of thy Heart? See here the Greatest Master of Reason in most Points of solid Learning, *Dumb as a Sheep before her Shearers*, and not permitted to open his Mouth in his own Defence.

Is it too much for thee to brook any silly reflection, tho it be in a private Company, from your Equal or Superiour, or one perhaps heated with Wine, or which is worse, drunk with impertinent Folly, or Self-conceit? Alas! Here is the Innocent Father of his Coun-

Country falſly Charged in a pretended Court by a handful of his meaneſt Subjects, with the fouleſt Imputations that Malice could Invent, publickly Condemn'd, and led like a Lamb to be Sacrificed before his own Door, in the ſight of the Noon-day Sun, and before the Face of his own Ungrateful People, and yet He from the very Bottom of his tender Soul, forgave them all, and as heartily pray'd to the God of all Mercies, that they might truly Repent, and Live for Ever.

But I ſhall forbear launching out any further into the Immenſe Ocean of his Praiſe; for the more I Extoll this Incomparable Prince, the more I diſcover our own perpetual Shame; the more I aggravate the horrid Guilt of this Innocent Blood upon this moſt unhappy, and moſt ſinful Nation.

O Gracious Lord! how highly Unchriſtian muſt this Fact appear, when thou ſhalt Judge the Secrets of all Men according to thy Goſpel! The Actors of it, will, I fear, then be found *Sons of Belial*, rather than Diſciples *of the Meek and Humble Jeſus*.

But I ſhall ſpare them now, and if there be any one here yet alive, whoſe Conſcience doth directly accuſe him of that ſin, in conformity to the Subject of this preſent Diſcourſe, I ſhall at this time heartily deſire to *reſtore ſuch an one in the Spirit of Meekneſs*, rather than by ſevere Invectives; and to lead him, if poſſible, to a hearty and ſerious Repentance by a gentle Hand.

As for the reſt of us, who have either been born ſince that heavy Captivity, or elſe in thoſe days by God's great Mercy, were not involved in willfully contributing any thing to that Infamous and moſt Abominable Deed. let us not vainly and wickedly with the proud *Phariſee* boaſt, *God, we thank thee, we are not as theſe Men are*: for, *except we Repent, we ſhall all likewiſe Periſh.*

We

We all ſtand Guilty this Day before the Dreadful Majeſty of Heaven, and to that National Sin we have every one of us added many and many other moſt grievous of our own. Tho we have not *Eaten* the *very ſame ſowre Grapes* with our *Fathers*, yet our *Teeth are much ſet an edge* by our own Impieties. So that God may juſtly *viſit their ſins* upon us in this our Evil and Perverſe Generation.

Conſider the Diſtractions, Striſes and Animoſities which, through a want of Charity, and of this Meekneſs, ſo terribly rend and divide both Church and State; conſider the Deluge of Wickedneſs, and all manner of Vice, that covers the whole Face of this miſerable Land; if we ſtill go on to *fill up a meaſure of our Fathers Iniquities*, ſhall not *I viſit for theſe things, ſaith the Lord?* and ſhall not *my Soul be avenged on ſuch a Nation as this?* Oh! *that our Heads were water, and our Eyes ſo many Fountains of Tears, that we might weep day and night*, not only for the Guilt of this glorious Martyrs Blood, and his Adherents that were ſlain, but alſo for a multitude of our own manifold Tranſgreſſions.

Mat. 23. 30.

Jer. 3. 9. c. 3. 1.

And grant, O Lord, that neither the Splendor of any thing that is Great, nor the conceit of any thing that is Good, in us, may any ways with-draw our Eyes from looking upon our ſelves as ſinful Duſt and Aſhes. but that, according to the Example of this thy Bleſſed Martyr, we may preſs forward toward the Prize of the High Calling that is before us, in Faith and Patience, Humility and Meekneſs, Mortification and Self-denial, Charity and conſtant Perſeverance unto the End, and this for thy Son our Lord Jeſus Chriſt his ſake, to whom with thee and the Holy Ghoſt be all Honour and Glory World without End. Amen.

FINIS.

Now in the Press,

DR. *Bently*'s Dissertation upon the Epistle of *Phalaris*, &c. And the Fables of *Æsop* examin'd.

By the Honourable *Charles Boyle*, Esq;